

Such a Feast

A materialist writing of the "dream of immortality," says that "should that dream prove true, God being good will be just, and for sinners departed as for sinners to come there will not be a fast but a feast." What kind of a feast will it be? We know the kind they like here and now. Will there be a reformation of preference in the world to come? Will sinners enjoy the kind of feast we might suppose a good God to provide? Will the menu provide wines and liquors? Shall we have the divine providence of the saloon? Quite a good many sinners of our day and time go to the unspeakable saloon rather than to the church. Will this refined hankering persist eternally, and will God provide the means for its satisfaction? If the "dream of immortality" is like this, it had better remain a dream. What consolation would there be in the prospect of an eternal future which differed in no material sense from this world? Does any rational creature want to go on down the endless ages in sight and sound of the unspeakable iniquities which makes this world a place so unutterably weary to the soul? We know how rational, how lovable, how kind and good and sweet is the feasting of sinners, and if God is to provide an eternal feast of such a character, the hope of the world would go out in the blackness of despair. There would be neither help nor hope in such a god as that. This is the old theology of Olympus,—of Bacchus the god of wine, of Venus the goddess of lust, of Mars the god of war, and other gods and goddesses, presiding over every gross phase of human passion. Are we to swing back to Paganism? Have we not yet passed the day when such unutterable stuff can find its way into reputable print?

There is to be a feast, and a glorious one in the good time to come, but the good God will not provide for any man that which is at once the symbol and the agent of his ruin and misery. We know well enough where the fond feasting of the sinner leads. He has but to follow his desire for a quick descent into hell. If the hell of the theologians is worse than the hell of his own thoughts, his own conscience, the logical reaping of his sowing, God pity him. And yet it must be worse, for the downward road leads not to better things.

Proud and Empty

The Arabs have a saying that as the wheat and the tares grow together, it becomes evident which of the two God has blessed. The full ears of the wheat bow their heads in acknowledgement of every added grain, and the more fruitful they become the humbler they are. But the tares, thoroughly unfruitful, lift their heads erect in lofty disdain of

their humbly efficient neighbors. It is just so in life. Look where you will, and you see the emptiness of pride, the humility of true worth and usefulness. The man who has something in him bends his head in humble acknowledgement to the source of every good gift. "What hast thou that thou hast not received?" said Paul to those who were inclined to hold themselves superior to others. And he adds, "If then thou hast received it, why boast thyself as if thou hadst not received it?" If the truth were known it is likely they had little or nothing to boast of. Pride ever carries a high head, empty of pretty much everything but conceit, which is a feathery substance, a sort of tangible nothing, and advertisement of nothing.

The One Essential

"A man may not have health," says Dr. Hillis, "he may not be handsome, he may not be wise or cultured, yet if he has wealth, the young woman, not all but many of them, will flock about him like bees about a clover blossom." This illustrates one of the pernicious effects of money. It puts every man on a wrong basis. Neither the rich nor the poor are judged by their merits. The rich young man lacking merit finds that his money more than makes up the deficiency. The poor young man possessing merit finds himself handicapped and discounted by his poverty. Merit doesn't stand on the same level as money. When money works out these results, it is vicious to the last degree. It will make one man say to himself, "I am wealthy, and therefore there is less need of my cultivating my mind, or fostering the virtues. My money will apologize for much emptiness and not a few sins." It makes the other man say, "I had better strain every nerve to get rich. Beauty of character, culture, the whole list of the virtues, will not carry me as far as money will." According to Dr. Hillis, the young women help along this perversion of ethics by their open preference for the rich nobody. It's a great pity, truly, but how is it going to be helped.

Personal Mention

Another accession to the Washington city mission, writes Brother Lyon.

It will be well "worth while" to read Brother Yoder's "What is Worth While," in the young people's department this week.

Brother W. H. Miller reports four accessions at Akron, Indiana, and writes very encouragingly of the work in his field of labor.

Brother A. R. Bemenderfer reports the work in his congregations prospering. Six confessions since his last communication to the paper.

If you have wealth, or if you aspire to wealth, and expect to accumulate a fortune, read Brother Moomaw's "Two views of the Mission of Wealth."

Sister Vada Hansel reporting from East Elkhart writes that one more has been added to the church

by baptism. The little class at that place maintains a live weekly prayer meeting.

□ "Better Church Members" a selection from Forward, was sent for publication in the young people's department, by Brother Furry. It is a most helpful and suggestive contribution.

If you are not growing in grace and other Christian virtues as you would like to, and as you think you ought to, read Sister Bauman's article on "Christian Growth," in the Christian Life department of this issue.

If some of our churches, and especially ministers who have been carelessly ordaining elders, want something to think about very seriously, let them read Brother Rensch's article on "Gospel Ordination." It has the true "ring," and we feel sure will do good.

Brother A. E. Shrum writes from Arkansas that he is doing some work for the Master, principally in prayer meetings and Sunday schools. By request he has preached some for the German Baptists. His health has been steadily improving since he has moved south.

Brother Spanogle writes, "My churches are moving along nicely. Last Sunday baptized three in McKees church, and still others are coming. The heaven is working, and nothing sensational about it either. (This should have been reported last week, but was overlooked.—Ed.)

Brother Wm. Kiefer writes from Zion Hill church as follows: Our regular appointment last Sunday was well attended; interest good. One young lady responded to the usual invitation and came forward and confessed Christ and was baptized the same day. Sunday school will be organized April 1, 9:30 A. M. All are requested to be present. Please don't forget April 1.

Sister Snyder sends a short communication, and in a letter accompanying it, writes, "I haven't heard a sermon for months, and not one by the Brethren for two years. But I try to keep well informed as to what is going on in the church. I love the church and Christian discipleship, and would like to see every good cause prosper." Sister Snyder is intensely interested in all our missionary enterprises.

Brother Koontz writes that he never preaches a sermon either morning or evening without giving an invitation, and in the evening if the interest is deep he gives as high as three. Yes, and we note that Brother Koontz reports accessions almost weekly. Surely a minister of the gospel should have faith enough in the message which God sent him to deliver to his people to believe that it will convict and convert some sinner.

We are pleased to note that our sisters are becoming interested sufficiently to keep their page in the paper alive. This week we introduce at least one new contributor, if not two. Sister Rischel, Summit Mills, Pa., writes a very interesting letter, and we hope to hear from her again. The letter from Philadelphia, Pa., is quite interesting and helpful. We have on hand a communication from Sister Gillin, which came a little too late for insertion in this issue. It will appear next week. Let the good work go on.

On last Sunday night, rather, early on Monday morning before it began to dawn, at about 1:30 A. M., there came to the editor's home an assistant editor, who, however, will yet need a great deal of assistance himself before he can be of any practical service in the office. At present he can furnish some amusement for all the members of this household, and at times even test one's patience somewhat, but we know of older people who can put an editor's patience to a severe trial. This young gentleman, tho but a few days old, can already boast of two accomplishments, the one a perfect mastery of a language—a language natural to all humanity; the other a capacity for food.

After his communication was in type Brother Lyon wrote the following on postal card from Washington: I forgot to state in my letter for EVANGELIST this week that the Washington City church has raised, or